1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

you eaten? he will answer *n'dapi guntammen*, or *n'dapi mohoa*, according as what he has eaten did or did not require the aid of chewing. If he has eaten of both kinds of provisions at his meal, he will then use the generic word, and say, *n'dapi mitzi*, which means generally, *I have eaten.*

These niceties of course escaped me, and what was worse, few of the words I had taken down were correctly written. Essential letters or syllables, which in the rapidity of pronunciation had escaped my ear, were almost every where omitted. When I tried to make use of the words which I had so carefully collected, I found I was not understood, and I was at a loss to discover the cause to which I might attribute my want of success in the earnest endeavours that I was making to acquire the Indian tongue.

At last there came an Indian, who was conversant with the English and German, and was much my friend. I hastened to lay before him my learned collection of Indian words, and was very much astonished when he advised me immediately to burn the whole, and write no more. "The first thing" said he, "that you are to do "to learn our language is to get an Indian *ear;* when "that is obtained, no sound, no syllable will ever escape "your hearing it, and you will at the same time learn "the true pronunciation and how to accent your words "properly; the rest will come of itself." I found he was right. By listening to the natives, and repeating the words to myself as they spoke them, it was not many months before I ventured to converse with them and finally understood every word they said. The Indians are very proud of a white man's endeavouring to learn their language; they help him in every thing that they can, and it is not their fault if he does not succeed.

The language, then, is the first thing that a traveller ought to endeavour to acquire, at least, so as to be able to make himself understood and to understand others.

judged by the results of treatment rather than by the science of composition. I might compare it, in some respects, to the tenets of Christian Science without, I hope, doing too much injustice to the basis of this much favored school of reasoning. The Delaware would offer an instance of the powerful influence of religious beliefs upon professional technique, cited by Kirkpatrick (1929, p. 249) and elaborated by Boas (1929), Goldenweiser (1922) and Lowie (1924b) among American students of the subject. Here, however, lies an extended field for investigation which in no manner depends for its development upon Delaware data but in which, I hope, this material will find a place as illustrative of the status of magical science and religion among one of the eastern Algonkian tribes.

That the Delaware of today are not so different from their forebears of two centuries ago as regards ability to treat cases that baffle their rivals of the European profession, is shown by a statement in 1698 of Gabriel Thomas (1912, pp. 323, 340) who said, "The Indians are able doctors and surgeons as any in Europe, performing celebrated cures therewith." From the account written by Heckewelder (1876, p. 229) we have the following testimony. "I, myself, have been benefited and cured by taking their emetics and medicines in fevers, and by being sweated after their manner while laboring under a stubborn rheumatism. I have also known many, both whites and Indians, who have with the same success resorted to the Indian physicians, while laboring under diseases .. . I firmly believe that there is no wound, unless it should be absolutely mortal, or beyond the skill of our own good practitioners, which an Indian surgeon (I mean the best of them) will not succeed in healing." Zeisberger also refers to their ability to treat successfully different maladies, especially diseases peculiar to women. As for the present my informant lays claim to the curing of thirty-two persons during his sojourn in Philadelphia, for which he received no more regular compensation than voluntary gifts from persons of the underprivileged classes.

In assembling the botanic material presented here, specimens of plants were gathered in the wider Philadelphia area in company with my informant who explained at length their medicinal properties and uses. This collection was later supplemented by a few plants sent me by Witapanóxwe from his home in Oklahoma. From time to time such specimens were submitted to Dr. John M. Fogg, Department of Botany, University of Pennsylvania, who very kindly checked their scientific identity. At the conclusion of the investigation a complete list of plant specimens was sent to M. R. Gilmore, University of Michigan, for comment of an ethno-botanical nature.

In the text, bibliographic citations are indicated by the author's name and the date of publication, to permit ready reference to the bibliography.

[p. xii is blank]

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

794 the ashes from the two fires, then threw
796 the ashes all over the house to prevent
751 the people assembled from having disease.

Should any sick person appear, he or
755 she would be especially treated with
794 ashes. Sometimes the performers would
796 pick up live coals and throw them about, frightening the people. At other times the whole company of them would go around to the different houses begging for tobacco, and would dance in any house where someone was willing to sing for them.

Nothing was said among the Minsi about the Mizink bringing back stray
532 stock or driving deer, characteristic at-
778 tributes of the Mask Being of the Unami.
[126] The writer obtained but one mask among the Canadian Lenape, and this was from the Grand River band (fig. 4); it has been described by him[84] in the following words:

"But one mask (*mizink*) was obtained. It differed from those of the Iroquois chiefly in being cruder, and also in decoration, the lines being burnt into the wood instead of being

6 Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

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796x

She hired a man especially to hunt a yearling doe for the ceremony, which took place in her own dwelling. The details are lost, but it is remembered that a man beat a little drum and sang while she, as owner, danced around, carrying the doll in her hands, followed by such of the other women present as wished to participate. Said Wolf, "The Nani'tis helped the Indians, that's why they fed it."

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•[126]

An Old Minsi "Doll."—The writer was able to obtain but one old specimen of this type (pl. VIII), which was procured at the Grand River reserve, Ontario, for the E. T. Tefft collection, now in the American Museum of Natural History, and was described in the writer's article,[55] before cited, as follows:

"Perhaps the most interesting Delaware specimen of all is the little wooden image, about eight inches high, bought of Dr. Jones, which his father, Rev. Peter Jones, described and illustrated in his book under the name 'Nahmeetis, the Guardian of Health.' He says:

[776] "'I have in my possession two family gods. One is called *Pukookwaih*—the god that crushes

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

After these historical accounts information on the same points obtained from four informants among the Oklahoma Delaware was recorded. It had been the original plan to conclude the tabulation of accounts of different periods with a survey of present customs among the Delaware. In the field work, however, it soon became apparent that such a survey would be meaningless if it did not include work with practically every person with Delaware blood. Furthermore, it was difficult for the informants to give coherent accounts of both past and present customs. In the end, the relations of several older people were taken for past customs and four of them constitute the accounts of the last period in the tabulation. Even though they never participated in some of the elements covered, their relations undoubtedly are representative of the period when there was a more unified and distinct Delaware culture; whereas, no handful of informants could possibly be responsible for all the aspects of the diversified practices and beliefs of the present. There was no selection of informants' accounts and rejection of others except on the basis of completeness.

This table is given on pages 22 to 37.

The exact phrasing of the Cass questions could not be used in working with the informants, as they were designed to be answered by persons familiar with the Indians rather than by the Indians themselves. The four informants whose accounts were used were:

J. W.: Joe Washington, Wann, Okla. Age 65. Wolf Clan.

W. T.: Willie Thomas, Anadarko, Okla., Age 65. Turtle Clan.

E. R.: Eli H. Reynolds, Anadarko, Oklahoma. Age 43. Only his mother was Delaware. She was Turkey and Wolf.

W. L.: Willie Longbone, Dewey, Okla. Age 70. Turtle Clan.

The information derived from these twelve accounts, beginning with that of Roger Williams, was analyzed in the sequence in which the various elements are entered in the table. Following the table there is a discussion of those elements showing any change over the entire period covered by the various accounts. Finally, there is a section of ethnographic notes on some of the elements.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

114 The twelve accounts may be divided into two groups on the
●126 basis of their origin. The first eight were obtained from written
128 sources, five published and three unpublished. The last four were obtained from field work among the modern Delaware. For convenience, the first group will hereafter be called sources and the last group informants. Considering the time of inscribing or of obtaining the information on which they are based, the eight sources are found to form three groups and to represent three periods: the first composed of the accounts of Williams, Van der Donck, and Lindeström, dated 1643, 1653, 1656, respectively; the second, of the accounts of Zeisberger, 1780, and Heckewelder, whose account, although not published until 1819, is considered contemporaneous, as he left active mission work in 1786; and the third group, of the three Cass manuscripts dated 1823 and 1824. The accounts of the modern informants constitute the fourth group and period.

In the discussion of the different elements, comparison is usually between the accounts as grouped in these four periods. As page references to citations from the accounts of the three manuscripts and the four informants are impossible, they have been omitted for the published accounts also, in the interests of uniformity. When neither the tabulation of the material from the different accounts nor the section of ethnographic notes amplifying or qualifying the tabulated element list indicates the existence of any problem on any element, that element is omitted in the discussion. Numbers in parentheses refer to the numbers given to the elements on the table.

DISCUSSION OF THE ELEMENTS

Astronomy, Mathematics, etc.

921 The Delaware of the present indicate a knowledge of astronomy and mathematics that was not reported in historical accounts (3, 13). Whereas lack of knowledge or understanding on the part of some of the early reporters may be responsible for
[177] some of the apparent change, it is more reasonable to assign the cause of several of these changes to white contact. Belief in the